| County of GREENVILLE | 85.: |
|----------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| n | |
| Personally appeared before me | E. Baltz |
| | rank M. Garrett & Margaret F. Garrett |
| sign, seal and as_their_act and deed deliver the al | Dove written mortgage for the uses and nurroses |
| therein mentioned, and that he with W. W. Wi | lkins |
| witnessed the due execution thereof. | |
| SWORN to before me this 14 | |
| LA day of February A D 1966 | |
| Notary Public for South Carolina. | Donald 5. Bath |
| Avoiding Tublic for South Carolina. | 3 |
| State of | • |
| County of | ss.: |
| County of | |
| Personally appeared before me | |
| and made oath that he saw | |
| as | sign, affix the corporate seal of the shove named |
| | and as the act and deed of said corporation |
| deliver the above written mortgage, and that he with | |
| witnessed the execution thereof. | |
| SUBSCRIBED and sworn to before me this | |
| , A. D. 19 | A Section of the sect |
| Notary Public for South Carolina. | |
| rotary Tablic for South Carolina. | |
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| TATE OF SOUTH CAROLINA, | CTOND CENET |
| | SIGNMENT. |
| COUNTY OF GREENVILLE. | |
| FOR VALUE RECEIVED, C. Douglas Wilson & ETROPOLITAN LIFE INSURANCE COMPANY | the within mortgage and the note which the |
| ame secures, without recourse. | |
| Dated this 14 day of February | 1966 |
| | in aller |
| N THE PRESENCE OF: | C. DOUGLAS WILSON & CO. |
| Bessie C. Robinson | By Jons 1. Haup 1 |
| Modellin | THOMAS G. HAWPE, 事代: ASSISTANT VICK PRISTORE!: |
| Mortgage & Assignment Recorded Feb | ruary 15. 1966 at |
| 12:33 P. M. #23799 | |
| | the state of the s |

State of SOUTH CAROLINA